of consciousness with all, a greater, more intimate, more powerful and efficient impact of the force of consciousness on things and persons, a capacity too of an effective inclusion and penetration, of a dynamised intimate vision and feeling and other powers of cognition and action proper to this larger nature.

In the subliminal, therefore, even enlarged into the cosmic consciousness, we get a greater knowledge but not the complete and original knowledge. To go farther and see what the knowledge by identity is in its purity and in what way and to what extent it originates, admits or uses the other powers of knowledge, we have to go beyond the inner mind •and life and subtle-physical to the two other ends of the subliminal, interrogate the subconscient and contact or enter into the superconscient. But in the subconscient all is blind, an obscure universalism such as is seen in the mass consciousness, an obscure individualism either abnormal to us or ill-formed and instinctive: here, in the subconscient, a dark knowledge by identity, such as we find already in the Inconscience, is the basis, but it does not reveal itself and its secret. The superior superconscient

ranges are based upon the spiritual consciousness
free and luminous, and it is there that we can trace
the original power of knowledge and perceive the
origin and difference of the two distinct orders,
knowledge by identity and separative knowledge.
In the supreme timeless Existence, as far as
we know it by reflection in spiritual experience,